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VOL. XXII SUMMER, 1949 NO. 86

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

THE REVEREND FATHER MADDUX, S.S.J.E., *Editor*
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THE REVEREND FATHER PEDERSEN, S.S.J.E., *Associate Editors*

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Of Your Charity
Pray For the Repose of the Soul of

EDWARD CRAIG TRENHOLME

MISSION PRIEST OF THE ENGLISH CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST, WHO ENTERED INTO LIFE ON PASSION SUNDAY, APRIL 3, 1949, in the eightieth year of his age and the forty-fourth of his Profession.

O GOD, the Bestower of pardon, of whom cometh our salvation; we beseech thy mercy for EDWARD our dear Father, departed out of this present life; that aided by the prayers of blessed Mary Ever-virgin, blessed Michael the archangel, and all the Saints, he may attain to the fellowship of eternal felicity among thine elect; through Christ our Lord. *Amen.*

MAY his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. *Amen.*

Courtesy the Rev'd Arthur Vogel

SUMMER SHADOWS

The Guest House Garden at the Monastery in Cambridge.

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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Courtesy Charles J. Connick Associates

SAINT COLUMBA

Saint Columba stands next to Saint Benedict in the Clerestory of the Monastery Church. This is one of the three new windows installed just before the Summer Retreat. Father Trenholme (see pages 33 and 47) was especially interested in Saint Columba.

THREE NEW WINDOWS

DURING the week before the beginning of our Summer Retreat, the Monastery Church in Cambridge was adorned with three new windows. One was placed in the clerestory on the Epistle side of the choir, completing that series. The other two were installed in the clerestory on the Gospel side of the choir, leaving only the first two windows of that series to be put in place.

As our readers will recall (see COWLEY for Autumn, 1947) the clerestory windows are really an account of the development of the Religious Life through the centuries, as portrayed by great Founders from Saint Anthony of Egypt, under whom the hermits of the desert began to live together in Communities, to our own Father Benson.

The first pair of windows, which are nearly finished as this issue of COWLEY goes to press, picture Saint Anthony of Egypt, Patriarch and Father of Monks; and Saint Pachomius, the first law-giver of the Religious Life. We hope to have photographs of these fascinating windows in Autumn COWLEY.

The second pair of windows, going toward the High Altar, portray Saint Basil, Patriarch and Father of Eastern Monks; and Saint Augustine of Hippo, great Doctor of the West, who wrote a Rule which is still widely observed. The American Church has an Augustinian Monastery at Orange City, Florida.

Saint Benedict, Patriarch and Father of Western Monks, is the first of the next pair of windows. His Anglican sons have Saint Gregory's Priory, at Three Rivers, Michigan. It will be recalled that this window is given in memory of our beloved Father Powell, himself the Founder of the Order of Saint Anne.

Saint Columba, the companion window to Saint Benedict, is the first of the three new windows to be installed. It is given in memory of Lieutenant Joseph Lansing Sisto, of the United States Marines, who made the supreme sacrifice at Iwo Jima, during World War II. A photograph of this window appears on the opposite page. The Saint is holding his pastoral staff as Abbot of Iona; his right hand is upraised in blessing. The medallion below pictures his voyage from Ireland to Iona in his frail coracle. (Vessels of this same type are still used on the Euphrates River, in Mesopotamia.)

This voyage was the beginning of the glorious performance of a penance. Sinners are the raw material of which Saints are made — and sometimes that material seems very raw indeed. Enraged by what he considered to be a grave personal injustice, Columba the

Courtesy Charles J. Connick Associates

SAINT BRUNO

Though his heart was given to contemplation, and he began the Carthusian Order, he was allowed to live the contemplative life for just six years.

monk provoked a civil war in Ireland, during which very many Christians were killed. Columba confessed his sin, after the war was over, and was given a two-fold penance. He must win as many heathen to the Faith as Christians had been killed in his quarrel; and he must never see his beloved Ireland again. With a few companions the future Saint went into exile; finally settling at Iona — an island off the Scottish coast which was as close to his dear Ireland as he could get without seeing it, even on the clearest day. From Iona as their center, he and his sons evangelized Scotland and Northumbria; and the fiery-tempered monk became known as Columcille, the gentlest of men. His mission was one of the three strands which in after years united to form the Church of England. For a few years the Fathers of our English Congregation had a house at Iona, and it was while stationed there that our beloved Father Trenholme wrote his first book, a Life of Saint Columba. The old monastery of Iona, built on the site of Columba's original foundation, is now being restored by a group of devout Scottish Presbyterians, who are devoting their summers to that project. We keep Saint Columba's Feast on June 9.

Saint Gregory the Great stands first in the pair of windows nearest the High Altar. Through Saint Augustine of Canterbury he introduced the Benedictine life into England, and the Mission which he established through Saint Augustine was the second strand of that three-fold cord which is the Church of England. (This window was the gift of the Schola Cantorum of the Mission Church of Saint John the Evangelist, Boston.)

The second of our new windows, Saint Bruno, is between Saint Gregory and the High Altar. Saint Bruno's white habit is in striking contrast to the brilliant red vestments of Saint Gregory. There is a lightness and a brightness about the window, shown on the opposite page, which seems peculiarly appropriate for a man whose heart was given to the contemplative life. Our Saint is shown wearing the white habit of the Carthusians, of which Community he was really the Founder. Born in Cologne about 1030 A.D., he studied both at Rheims and at Paris, and subsequently became chancellor of the Diocese of Rheims. The lower medallion shows Saint Bruno and his six companions who accompanied him to the Grande Chartreuse, near Grenoble, where Saint Bruno established the famous monastery of that name. There he spent six happy years, until one of his former students, Pope Urban II, called him to Rome to serve as one of his advisers. While in Rome Saint Bruno refused an Archbishopric. Though never released from his duties as counsellor, he was allowed to found a new "Charterhouse" in Calabria, where

Courtesy Charles J. Connick Associates

SAINT BERNARD

This window of the beloved Saint Bernard completes the fenestration of the Clerestory on the Epistle side of the Monastery Church.

he died in 1101. He is noted for his commentaries on the Psalms and the Epistles of Saint Paul. We keep his Feast on October 6.

Nearest the High Altar on the Epistle side, and directly opposite to Saint Bruno, is the third new window, in honor of the beloved Saint Bernard, Abbot of Clairvaux, Doctor of the Church, preacher of the Second Crusade, and the real Founder of the Cistercian Order. It is said of him that he "carried the twelfth century on his shoulders." His window, reproduced on the opposite page, shows him wearing the white habit of his Community. On the open book which he is holding are three mitres, symbols of the three Bishoprics which he refused. The medallion below shows the Blessed Mother herself appearing to Saint Bernard as he wrote his famous homilies. Our Saint is remembered for his great eloquence in the pulpit, for his devotion to the Blessed Virgin Mary, and for his defence of the Jews of his time against the oppression of their Gentile neighbors. We keep his Feast on August 20.

The window of this great twelfth-century missioner is given in memory of Father Field, outstanding missioner of the American Congregation of the Society of Saint John the Evangelist. Sunday, July 10, 1949, was the hundredth anniversary of Father Field's birth. On that day there was a Solemn Mass of Thanksgiving for the Father's Life and Work at the Mission Church of Saint Augustine and Saint Martin (which was founded by the Father), with a sermon by Father Palmer. Father Johnson preached at a similar Mass offered at the Mission Church of Saint John the Evangelist, where the Father was stationed for many years. After the Masses, there was a picnic at Foxborough, followed by a pilgrimage to the Father's grave.

Father Field's memorial is next to the Saint Dominic window, given in memory of another outstanding missioner of our congregation, Father Hoffman. Descriptions of the other clerestory windows will be found in COWLEY for Autumn, 1947. It is good to have the temporary glass replaced by weathertight windows, before the winter storms.

Other windows to be installed in the near future, in addition to the first two clerestory windows already mentioned, are Saint Mary and Saint John on either side of the High Altar; Saint Luke and Saint Joseph in the aisle behind the choir on the Gospel side; the Cure d'Ars, patron Saint of Parish Priests, in the squint near the confessional; Saint Frideswide and Saint Edward the Confessor, which will be set in the doors opening into the cloister. Pictures and descriptions of these windows will appear in forthcoming issues.

BISHOP VIALL, S.S.J.E.

Father Viall is the first foreigner to be elected to the Episcopate by a Synod of the Japanese Church, and the fifth member of the Society to be consecrated to that office. He was consecrated on Saint Mark's Day, April 25, 1949, *in Holy Trinity Church, Tokyo.*

BISHOP VIALL'S CONSECRATION

by FATHER SAKURAI, S.S.J.E., AND OTHERS
Saint Michael's Monastery
Oyama, Tochigi Ken
April 27, 1949

Dear Father Superior

The service of consecration of Father Viall as Suffragan Bishop of Tokyo was held on Saint Mark's Day at 10.00 a.m. in Holy Trinity Church, Tokyo, with the Most Reverend Michael H. Yashiro, the Presiding Bishop of the Nippon Sei Ko Kwai, as the consecrator. I was master of ceremonies.

The very beautiful and impressive service began with a procession led by the clergy of Tokyo, followed by representatives of all the Dioceses, Army Chaplains in the Tokyo area, Liaison Representatives of Mother Churches, and Bishops. The Bishop-designate was accompanied by the presenting Bishops, the Right Reverend Timothy M. Makita of Tokyo (our Associate), and the Right Reverend Light S. Mayekawa of South Tokyo.

Bishop Yashiro was the celebrant of the Holy Eucharist. The Right Reverend Paul K. Ueda, Bishop of Hokkaido, was the Epistoler, and Bishop Makita was the Gospeler. After the Creed, the Right Reverend Timothy S. Nakamura, Bishop of Tohoku and another of our Associates, preached an impressive sermon, emphasizing the Apostolic authority of the Episcopate. He said that the consecration of Father Viall was a unique event in the history of the Nippon Sei Ko Kwai, because "Today, we are not only having another Bishop, capable and learned, in the Nippon Sei Ko Kwai, but also a Bishop who is a Religious. I am sure that a Bishop who is a member of the glorious Society of Saint John the Evangelist, founded by a saintly Priest, Father Benson, will make great contributions in elevating the spiritual standard of the Nippon Sei Ko Kwai."

Father Viall was presented by Bishops Makita and Mayekawa. The consent of the Bishops of the Nippon Sei Ko Kwai for his consecration was read by the Right Reverend Peter T. Yanagihawa, Bishop of Osaka. The certificate of Orders was read by the Reverend Isaac H. Nosse of the Standing Committee of the Diocese of Tokyo. The same certificate was read by Chaplain Myers, A.U.S. The Litany was read by the Right Reverend John N. Okubo, Bishop of North Kwanto. During the Veni Creator, the Bishop-elect was vested in Tunicle, Dalmatic, and Chasuble. Twelve Bishops, beside the Presiding Bishop, laid their hands upon the head of Father

AT THE CONSECRATION OF BISHOP VIALL

Viall to consecrate him to the Apostolic Office. They were the Diocesans of Tokyo, South Tokyo, North Kwanto, Tohoku, Hokkaido, Osaka, Kyushu; the Right Reverend John Mann, retired Bishop of Kyushu and Liaison Representative of the Archbishop of Canterbury, the Right Reverend John Y. Kudo, Assistant Bishop of Korea, and three Bishops who returned to the Communion last year, namely Bishops Takase, Murao and Goto.

Right after the service was over, practically all the clergy joined in the procession, knelt down on the ground, one by one, to receive the new Bishop's blessing. In the Parish Hall, which still has no roof and no floor, light refreshments were served, and greetings were delivered to the new Bishop by the representatives of various organizations. Father Kimura, our Father Provincial, said words of congratulation, representing you and the whole Society. Bishop Viall thanked all for their good wishes, and blessed the congregation. It was an occasion of great joy, and the weather was ideal. The Bishop looked very well in the new Episcopal robe you sent him by air-mail; I heard several people say that he looked like a Cardinal.

In the evening a reception was given in his honour in Saint Paul's Club, near the Central Station. There were many people present, not only Japanese, but also American and British as well.

A friend writer: * * *

The vestments worn by the new Bishop at his consecration have interesting associations. The purple soutane was made to order in Boston by a clerical tailor whose employees worked night and day to finish it in time, and sent it out by air express. The embroidered alb was part of a gift of episcopal vestments by the late Bishop Morrison of Duluth, sent to Japan by Miss Georgia Bellinger. The gold tunicle and dalmatic belong to the Japanese province of the Society of Saint John the Evangelist, gifts of the Reverend John Cole McKim, D.D., at the time he returned to America from Japan. The gold chasuble, stole, and maniple were made in Japan by the embroidery school of the Community of the Epiphany from materials given to Father Viall by friends in San Francisco when he first came to Japan in 1935. The gold mitre was also a gift from San Francisco friends. This mitre is about two hundred years old, though it has been remade, and has embroidered on it the arms of some Italian Bishop of the eighteenth century.

* * *

Father Viall grew up in Saint Stephen's Church, Lynn, Massachusetts. The Father graduated from Harvard and from the General Theological Seminary. After a year's teaching at the Donaldson

ANOTHER GLIMPSE OF THE CONSECRATION SERVICE

School, he entered the Novitiate of the Society in 1919, and was professed on his thirtieth birthday in 1923; the youngest Father ever to be professed in the Society. For some years he was Provincial Superior of the Province of the Pacific; while in San Francisco he was Rector of the Church of the Advent of Christ the King, and Chaplain at San Quentin Prison. The Father also held several important positions in the Diocese of California.

In 1935 Father Viall was assigned to the Japanese house of the Society, and became Priest-in-charge of the American Congregation of Holy Trinity, Tokyo. He taught English at Saint Paul's University. From 1938-40 he was Provincial Superior of the Province of Nippon, during which time Saint Michael's Monastery was built outside Oyama. In 1940 the Father returned to America as delegate from the Diocese of North Kwanto to the General Convention at Kansas City.

During the war years the Father served as Novice Master at the Monastery in Cambridge, and later became Assistant Superior. In 1946 he made a visitation of the Province of Nippon, representing the Superior of the American Congregation. Soon after his return to America he was appointed by the National Council as official liaison representative to the Church in Japan. Elected Assistant Bishop of Tokyo in 1947, he declined in deference to the Presiding Bishop, the National Council, and the Chapter of the American Congregation. Following his change of status a year later from liaison officer to Warden of Central Theological College, Tokyo, the Chapter of the American Congregation of the Society deferred to the request of the Japanese House of Bishops, and gave its consent to his consecration.

FATHER EDWARD CRAIG TRENHOLME, S.S.J.E.

An Appreciation

FATHER Trenholme will doubtless be remembered for generations to come as a liturgical scholar. Yet our Father was no "Mere Liturgiologist" (hateful phrase!); like all true lovers of the great Prayer of the Church, he was deeply interested in the practical relationship between Liturgy and the everyday Christian living of which it is intended to be an expression.

The Father was greatly esteemed as a wise and helpful Confessor; he took an active part in the work of the Church Penitentiary Association; his interest in Natural Science never flagged; his letters were always worthwhile and often valuable. Among the most interesting of all the letters which the Father Editor of COWLEY received from him was an account of a trip through Wyoming which our Father made nearly fifty years ago.

Father Trenholme was ordained in Canada, and spent most of his postulancy at the Mission Church of Saint John the Evangelist, Boston. There are some now living who made their first Confessions to him at that time, and who remember his brief Boston ministry with affectionate gratitude.

The Father General of the Society tells the story of his life in the English Congregation:

"His life as a Religious was spent between the Mother House at Oxford and Saint Edward's House, Westminster. His time at Iona, while the Society was for a short time ocupying a house on that Island, resulted in his first and most considerable literary effort, 'The Story of Iona'. It is a detailed study of the history of the Island from its earliest records up to modern times. The story of Saint Columba is told in full. There is a careful study of the topography of the Island, and of the buildings and other historical remains there. The book is fully illustrated, and is marked by careful painstaking accuracy which belongs to all his writings.

"In 1924 he published a small Martyrology entitled 'Daily Saints'. In the selection of names for the daily reading he has taken, as he himself says, an independent line from the ancient Martyrologies. The book[1] is in use in some Communities.

"In 1927 he wrote a small book entitled 'Rescue Work' on behalf of the Church Penitentiary Association. He was a member of its Council, and took an active interest in its work. He had a real

[1] This valuable little volume is unfortunately out of print. A new, and perhaps slightly revised edition would fill a real gap in our liturgical book-shelf. — E.H.M.

Courtesy Father Smith, S.S.J.E.

FATHER TRENHOLME IN 1946

So far as we have been able to find out, this snapshot, taken by Father Smith in the Mission House Garden, on a late Autumn afternoon, is the most recent picture of our father.

power with rough girls, who were often deeply impressed by his teaching given with a clearness, simplicity and gentleness which won their respect and trust. The story is told of him that on one occasion, when the Church of the Society was invaded by Kensitites and some disturbance had commenced during High Mass, he left his place in Choir, and passing down the Nave confronted the disturbers and remonstrated with them, concluding with the words, 'Go friends, Go in peace', and, stretching out his arms, literally drove them from the Church.

Father Edward Craig Trenholme, S.S.J.E.

"Father Trenholme's main interest was liturgiology, of which he had a considerable knowledge. He was drawn to the Sarum rather than the modern Western use. His 'Hours of Prayer', drawn up for general publication and based on the Sarum Breviary, was tentatively adopted by the Society for its use. It has now won its way into the hearts of most of us in America and Canada as well as in the English Congregation. It was first published in 1910, and has passed through its third edition with three subsequent new impressions. A valuable miniature edition, convenient for carrying in the pocket, was published in 1913 with two subsequent new impressions. A third impression is to follow as soon as circumstances permit.

"His Altar Missal has not proved so widely acceptable, and is, perhaps, somewhat limited by his Sarum predilections, but is none the less widely used. In 1931 the Faith Press published a small book of his entitled 'Anglican Low Mass'. In its preface he says

> This method for a plain Celebration of the Holy Eucharist takes account of six Anglican Liturgies . . . It will be noticed in the directions that the Sarum Missal is drawn upon for some of the private prayers and devotional pieces with which the Anglican service may be supplemented, while more suitable forms for others have been found in the Roman Missal. The latter supplies most of the rubrical detail. Older Missals, such as that of Sarum, describe High Mass only.

"Among the minor interests of Father Trenholme should be mentioned his collection of moths and butterflies. He had taken a first-class in Natural Science at McGill University, Montreal, and this no doubt accounted for his interest in entomology. His collection was made from within the enclosure of the Society. He was often to be seen in the garden and cloister with his butterfly net and lethal bottle. If these visitors to the Society received something other than the accustomed hospitality of a Religious House, they at least attained a posthumous immortality, and in some cases a measure of fame which would otherwise have been denied them.

"Father Trenholme was Chaplain-General of the All Saints' Community from 1928 to 1938. He held the office of Assistant General in our Society from 1931 to 1939.

"His somewhat rugged and formidable personality grew notably in gentleness and affection as the years went by. He held his opinions rigidly and could express them with a crushing finality. He was often quite unconscious of the vigour and directness of his words, for he was always a lover of peace, and a very valuable and useful member of the Society's Chapter. In the last phase of his life, when his powers of mind and body were failing, his letters to those outside often spoke of his affection for his brethren, and of his gratitude for the care and love he received."

TIBBITS HALL: HOOSAC SCHOOL

The childhood home of the Founder becomes the principal building of the School.

A DREAM COMING TRUE

by FATHER MEREDITH WOOD,
Oblate of the Incarnate Word

Our Oblates are closely associated with the Society; though not always able to share our Community Life, they do share our spirit, and have seats in choir when visiting our houses. Their works are in a sense works of the Society. In this article the head of Hoosac School, who is Senior Oblate of the American Congregation of the Society, gives us a glimpse of work he is doing under obedience.

IT was always the hope of the Reverend Edward Dudley Tibbits, Founder of Hoosac, that the School would someday be located in the lovely brownstone mansion on the hill, which had been his boyhood home. Today his dream is coming true.

From the very start, the fortunes of Hoosac School were closely wrapped up with those of the Tibbits family, although the family fortunes are gone today except for the gothic mansion, with accompanying cottages, stables and eight hundred acres of woodlands which were given recently to the School.

We hear first of a Tibbits ancestor shortly after the Revolutionary War, peddling his wares amongst the settlers of the area around Albany and Troy. Shrewdly he bought land for a song, and his descendants prospered, being able business men. By the middle of the nineteenth century the family owned ten thousand acres of woods, hills and farms which were rented to many a tenant.

In 1860 George Mortimer Tibbits built the gothic mansion on a high hill overlooking the Hoosac River, in the best English tradition. Four years later he built the parish church one mile to the east in the village of Hoosick for the people of the countryside. His son John became the first Rector; and his grandson, Edward Dudley, after a sound training at Saint Paul's School under the famous Dr. Coit, at Williams College and the General Theological Seminary in New York City, became Rector of the parish and Founder of the School in 1889.

At first the School was a parochial affair for village boys and girls. A few of the first pupils are still living, including one locomotive engineer on the Boston and Maine Railroad (which runs directly past the School) who greets his Alma Mater each day with two long and four short blasts from his whistle!

In 1892, Hoosac became a boarding school for boys, grounded firmly in the Catholic Faith and in its corollary that "Manners maketh the man." For forty years Dr. Tibbits ruled the affairs of the School with firm and wise hand, aided (not always so wisely) by his colorful brother, LeGrand Cannon Tibbits, who continued to dwell in the mansion on the hill. The stories of the two remarkable brothers are legion, and furnish much folklore and enter-

THE MAIN STAIRWAY: TIBBITS HALL

tainment for the boys of today. Suffice it to say that LeGrand was devoted to his brother, so much so that when Edward died in 1930, he marched into the School and took his brother's chair to the mansion, for "No one else was worthy to sit in it." Perhaps his judgment was right; in any event the chair was returned after LeGrand's death, and now rests in the dining room of the school where it appropriately belongs.

Hoosac has always been a small school, with a strong family atmosphere, where each and every youngster is regarded as an important member of the family group, respectful of his elders,

but worthy of making his own contribution to the life of the School. Deeply rooted in the Christian Faith, the School has developed its own unique traditions and celebrations which center largely around the great festivals of the Church Year, and take place in the lovely Tudor dining hall.

Notable is the annual Boar's Head and Yule Log Procession, when the boys and Masters, dressed in costumes of Queen Elizabeth's time, bring in the Boar's Head on a great trencher, singing lustily the Boar's Head Carol: *Caput apri defero, reddens laudes domino.* Later, after supper, the Yule Log is dragged in by the Jester and pages, with the youngest boy astride. These, and many other traditions had their origin in family celebrations in the brownstone mansion on the hill. Thus Holy Days have become the School's holidays. All Saints' Day, for example, is a "Mountain Holiday", when the boys, after Mass in the Church, take to the hills for the day and come back at eventide with happy accounts of their explorations.

At Hoosac, religion and life are closely interwoven out of the events of the day. A boy is taught that cleanliness is next to godliness, that rooms are to be swept clean, dishes to be washed, studies to be pursued for the glory of God. Science is taught as in any school, except that the laws of science are recognized to be *God's* laws and not self-made. History is pursued as the study of man and his doings, but not apart from the moral judgments of God. Religion is studied, not *in vacuo,* but as part of the ongoing life of the School, centering about the Bible, the Mass and the life of the Church year. From time to time the School is visited by members of the Order of the Holy Cross and of the Society of Saint John the Evangelist. Under the Constitution, the Superiors of these Communities, as well as the Bishop of Albany, are on the Council of Overseers.

Now the School is making its venture of faith, in moving back home to the brownstone mansion on the hill, with Hoosac boys helping the workmen to renovate the buildings. The old frame structures down by the parish church, which have served so well for sixty years, will be closed temporarily. It is hoped that they may become a diocesan center.

The mansion, with its handsome furniture, old paintings, suit of armor (see the picture on the opposite page) will house some twenty-eight boys and masters. Others will be housed in the remodeled newer stable, which is to serve as the School house and library. A cottage will become the infirmary. The old stone stable will house the temporary chapel, and later will serve as foundation

BOYS' ROOM: TIBBITS HALL

for the permanent chapel. The old dam is to be restored, to give a quarter mile pond for swimming and skating. The field by the orchard is to be plowed under and graded for ample athletic fields. A fine ski slope hangs on the hill-side to the west of the pond. The school will move with a compact group of thirty-five boys, growing by ten boys a year to sixty-five; and then, if God so wills, to one hundred and twenty-five boys, a number large enough to do many things, yet small enough to keep always the family atmosphere.

It is an ideal site for a school, with more than enough room in which to roam. Here in this glorious circle of ranging hills, boys can grow naturally in their discovery of and love for nature, and their fellowmen, and their God Who made them. The School's motto, *Deus Regit,* expresses Hoosac's profound conviction that "God rules". In these stirring and difficult days of change, the School's Ode, based on the hundred and twenty-first Psalm, voices the faith that the God of Israel still watches over His people who love Him.

* * *

THOSE of our readers who wish to help Father Wood financially in his important work for our Lord and His Church may address their offerings to The Rev'd M. B. Wood
Hoosac School
Hoosick, New York

FROM THE EDITOR'S DESK

A MOST cordial welcome to all the new members of our COWLEY Family; our gratitude to our old members who are so diligently serving as Subscription Agents! We believe that COWLEY is almost the only one of our Church Magazines which has not increased its subscription rates from twenty-five to one hundred per cent during the last four or five years. It is our very great hope that a continuing increase of paid subscriptions will enable us to keep up our present quality, and keep down our price!

Addressing Summer COWLEY brought out the interesting fact that we have no subscribers whose names begin with "Q". Nor do we have any subscribers in Idaho! Surely both of these serious situations ought to be corrected! However, subscriptions will be more than welcome, even from persons not living in Idaho, whose names do not chance to begin with "Q".

Library Subscriptions have been especially important to us, since one of our Fathers owes his vocation, in the first instance, to a glimpse of COWLEY on the magazine rack of his College library. These may be given as inexpensive memorials for one or more years — special cards announcing your gift will be sent if you so wish.

And of course other designated or undesignated gift subscriptions are always welcomed. And we are happy to send Gift Cards.

Even the Father Secretary of Publications was startled at the response to the Post Card announcing the reprinting of "Hurt Feelings", from Spring COWLEY. We gather that a great many people have suffered from that disease in one way or another. One pastor wrote, rather amusingly, "I need at least three dozen Hurt Feelings for my parish!" In case you have forgotten, single copies of "Hurt Feelings" sell for 10 cents each; in quantities at one dollar per dozen.

Here is another Ecclesiastical Limerick:

There was a young Curate of Llydd
Down the rails of the pulpit he slid —
Said he to the Vicar
I thought it was quicker
To slide down than walk, so I did.

Unfortunately Fortescue (the ecclesiastical Emily Post) doesn't seem to recommend the custom for general use!

BOOK NOTES

Books reviewed in COWLEY may be ordered through the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts.

A TREASURY OF RUSSIAN SPIRITUALITY, by G. P. Fedotov. Sheed & Ward, New York, 1948. Pages xvi, 501. Cloth, price $6.50.

THIS is a collection of nine samples of the Russian religious mind, presented in chronological order beginning with Saint Theodosius of Kiev (†1074) and ending with Father Alexander Yelchaninov, who died in Paris in 1934. English translations of works by and about great Russian spiritual lights are not easy to obtain, and every page of this book is valuable. In this type of anthology it is better, as Professor Fedotov thinks, to have fairly lengthy selections from a few sources rather than a great many unrepresentative snippets.

In these pages we meet Theodosius, the first example of Russian kenotic Christianity, a lover of the humble Christ who became the pattern of monastic life in ancient Russia; Sergius of Radonezh (†1392), the first Russian mystic saint and visionary, who became a true builder of Russia by inspiring her princes to fight victoriously against the Tartars; Nilus Sorsky (†1508) the scholar saint, learned in the Greek Fathers and hesychast discipline, whose rational asceticism and human charity made him in later times "the favorite saint of the Russian liberal intelligentsia."

The autobigraphy of the amazing Archpriest Avvakum (†1682), the unshakeable Old-believer, introduces us to a member of the noble army of martyrs; when we read of the tortures suffered by him and his long-suffering wife, companion of his Siberian exile, we realize that we are in the presence of two uncanonized saints. Avvakum's *Life* is a classic of religous literature.

Tychon of Zadonsk (†1783), who comes next, is a true "God-bearer." His was a complex personality: he loved the Bible as much as any evangelical, and wanted to translate the New Testament into everyday Russian; he was devoted to the crucified Lord, in the best Catholic fashion; he was a true kenotic in the best Russian tradition, and above all a saint who lived for eternity.

Serafim of Sarov (†1833), the last saint to be canonized by the Russian Church, is regarded by many as the greatest saint of Russia. His remarkable powers as a prophet and healer were developed by a discipline of extreme severity, and few indeed could acquire the Holy Spirit of God which he proclaimed to be the aim of our Christian life, in the same manner as did this tremendous athlete of God.

Selections from the works of two married priests, John Sergieff (†1908) and Alexander Yelchaninov (†1934), bring the book to a close. The first of these men is better known as Father John of Cronstadt, whose gift of miraculously powerful prayer gained him an immense following in his own lifetime. Not a mystic, his prayer was centered in the Divine Liturgy, and single-handed he brought about a revival of devotion to our Lord in the Mystery of Holy Communion. He knew how to pray, and to teach others to pray; his life was a life of prayer, and he helped multitudes, many of whom expected his canonization, which may yet take place. Father Alexander was a genius of the interior life, a master of the technique of self-examination. His ascetic ideals and good sense are reminiscent of Saint Nilus Sorsky, and his spiritual teachings appealing for much the same reasons.

Professor Fedotov has provided his book with a good introductory preface, which is brief and informative. He knows his subject. Each section of the volume is further introduced by a short explanation, just sufficient to bring the reader to the point where the man of God may speak for himself. There are explanatory notes to each chapter, and a brief bibliography: among the illustrations a picture of John of Cronstadt is notably lacking; his cheerful face would have made a good addition to that part of the book dedicated to him.

STEPHEN H. R. UPSON

OUR OFFERING, Some Notes on the Liturgy, by The Rev'd Loren Gavitt. Holy Cross Press, West Park, New York, 1949. Pages 50. Paper, price eighty-five cents.

HERE is a small outline of the origin, development, and implications for the future of the Eucharistic Rite of the Book of Common Prayer, often referred to as the Anglican Rite. Appearing in this four hundredth anniversary of the First English Prayer Book, it is particularly apposite. It is of great value as an introductory series of notes for the student, and a summary of fundamentals for the layman.

Both Father Gavitt and the Order of the Holy Cross are to be congratulated upon this pamphlet. It is encouraging to see a popular summing up of what is taking place in the course of the Liturgical revival among us.

HERBERT W. VANCOUENHOVEN

THE STORY OF THE PRAYER BOOK, by the late Canon Verney Johnstone, with additional Chapters by Ernest Evans, D.D., and Leicester C. Lewis, D.D. Morehouse-Gorham Company, New York, 1949. Pages vi, 117. Cloth, price $2.00.

CANON Johnstone and his two successors have given us a valuable little study of the Prayer Book, written in non-technical language for the use of the laity. While not so detailed as Dr. Dearmer's Everyman's History of the Prayer Book, the whole story is here, and very well told. All who are interested in the long story of the Book of Common Prayer will find the present little volume most useful. A. S. H.

ICELANDIC CHURCH SAGA, by John C. F. Hood, D.D. S.P.C.K., London, 1946. Pages 241, Cloth, price $4.50.

AS the world becomes smaller, hitherto unknown or little-known areas become strategically important; the ends of the earth have a way of becoming the through highways of air travel. Though this is not a new book, it is a must for all who would know more of the brave little land of ice and fire which will become increasingly important in the world of tomorrow. For Iceland's history can scarce be understood apart from the story of Iceland's Church.

The present volume is the fruit of the author's two-year sojourn with the British Army of Occupation during the last war. Dr. Hood obviously writes with personal knowledge of the country and its clergy.

Appropriately enough, Christianity was first planted in Iceland by the spiritual sons of Saint Columba; and the Feast of Saint Columba has from ancient days figured importantly in the Icelandic Church Year. With the formal adoption of Christianity in the year one thousand, Icelandic Christianity became a native affair — indeed it has always possessed a few national characteristics all its own.

The Reformation seems to have been more political than religious, although the Apostolic Succession was unfortunately lost — a loss which may one day be replaced. It should be noted that Dr. Hood seems to regard the Succession as of the *bene esse* of the Church, rather than an absolute necessity of normal Church life. H. E.

A CATHOLIC DICTIONARY (The Catholic Encyclopaedic Dictionary), edited by Donald Attwater. The Macmillan Company, New York, 1949. Pages vii, 552. Cloth, price $5.00.

THOSE who cannot afford to own the Catholic Encyclopedia will cordially welcome Donald Attwater's careful revision of an old favorite. In controversial matters it of course expresses the Roman Catholic point of view; but if this be kept in mind, the book will be found extremely valuable. E. H. M.

Book Notes

THESE ALSO BELIEVE, A Study of Modern American Cults & Minority Religious Movements, by Charles Samuel Braden, Ph.D. The Macmillan Company, New York, 1949. Pages xv, 491. Cloth, price $6.00.

MUCH has been written about some of these religious movements; some of it ardently pro; much of it vigorously con. But the present volume falls into neither of these categories. It may be best described as an objective attempt to appraise fairly these new American religious developments, all of them either born here, or having their major development in this country.

Here are studies of The Peace Mission Movement of Father Divine, Psychiana, New Thought, Unity School of Christianity, Christian Science, Theosophy, The I AM Movement, The Liberal Catholic Church, Spiritualism, Jehovah's Witnesses, Anglo-Israel, The Oxford Group Movement, Mormonism; together with a brief dictionary of smaller modern cults and minority religious groups in America.

Dr. Braden has sought, wherever possible, to make personal contact with the founders or contemporary leaders, and thus to secure at first hand or through a study of their published writings, what they believe and practice. He has sought also, by personal contact, to discover how the ordinary lay members of the groups regard their faith.

The resulting volume should be particularly useful to clergy having to deal with converts from these movements — or to others who for one reason or another, have to know what is really taught by the group with which they may be confronted at the moment. For some of these groups provide strange pasturage for their flocks; and some of them have a capacity for the marvelous which makes the sober skepticism of the Catholic Church seem like positive unbelief!

It should be pointed out that some of these groups minister to some of man's deepest needs — there is a pertinent comment at the end of the author's account of Spiritualism which needs to be quoted and remembered — and perhaps applied elsewhere:

> . . . A church which can offer a satisfactory faith and ministry in and around the crisis of death has little to fear from Spiritualism. — E. H. M.

THE GUEST ROOM BOOK, Assembled by F. J. Sheed. Sheed & Ward, New York, 1948. Pages xv, 334. Cloth, price $3.50.

IF you are fortunate enough to have a Guest Room, you had best buy *two* copies of this book, if any of your guests are ever to enjoy it. But, when you are wakened by shouts of glee at two in the morning, don't say we didn't warn you! E. H. M.

BLESSING SAINT PAUL'S PRIMARY SCHOOL

Father Takeda, S.S.J.E., Chaplain of Saint Paul's University, Tokyo, blessed the newly built Primary School on March 13, 1949.

COMMUNITY CHRONICLE

WE are all most grateful to the Father Superior General of the Society and to the Brethren of the English Congregation for their generous loan of Father Rumsey for an extended visit—from February through May of this year. While with us the Father did a certain amount of speaking and preaching; he also visited our Canadian Congregation for a short time, and conducted their long Retreat. The Father's visit, like that of Father Wilkins, helped us to better realize the international aspect of our Society. The Father is now in Capetown; we know that those who were privileged to meet him will not forget to pray for him.

Father Hawkes, Superior of the Canadian Congregation, has resigned because of ill-health, and Father Richard J. Morley was elected to succeed him. We ask the prayers of our brethren for God's blessing on the new Father Superior, and for Father Hawkes' restoration to health.

Elsewhere in this issue is an account of Father Viall's consecration as Assistant Bishop of Tokyo. We hope that both Bishop Burton and Bishop Viall will be able to visit us at the Mother House in Cambridge, before many months are past.

Our Summer Retreat was conducted by Father Palmer, S.S.J.E. At the Chapter which followed, Father Palmer was formally transferred to the American Congregation, with the reluctant consent of the Canadian Chapter. We are most grateful to our Canadian brethren for their generosity.

At the Chapter, Father Superior announced that he is planning to make a Visitation of the Province of Nippon, at the request of the Father Provincial, Father Kimura, and at the advice of his Council. This is the first Visitation by the Superior of the Congregation since 1938. The Father plans to leave in February; he will be preaching in Honolulu en route, and will be away from Cambridge for about four months.

Brother Joseph (William Brady Upson), made his First Vows in the Society on July 4, the Feast of the Translation of Saint Martin.

One of the most interesting services of the Spring season was Solemn Evensong, sung in the Chapel of Wesleyan University at Middletown, Connecticut, as part of that University's commemoration of the four hundredth anniversary of the Book of Common Prayer. Father Superior preached the sermon; the brethren helped to sing the Office and serve.

Father Williams attended a meeting of the Board of Overseers of Hoosac School on May 19; he conducted a Retreat for the Community of the Transfiguration at Glendale, May 21-26; was

Chaplain at the Saint Paul's Conference at Lawrenceville, Virginia, July 11-15; conducted Retreats for the All Saints Sisters at Orange Grove; he will conduct the Annual Retreat for the Boston House of the Order of Saint Anne at Rockport, September 4-11; he will make an address at the Massachusetts Diocesan Clergy Conference, September 13-14; on September 15 he will take part in the Eucharistic Congress in the Cathedral of Saint John the Divine, New York, sponsored by the American Church Union.

Father Banner celebrated at Saint Elizabeth's, Sudbury; and at Adelynrood for the Companions of the Holy Cross. The Father will preach a Mission at Valle Crucis, North Carolina, August 4-14. Valle Crucis is of special interest to American Religious, for it was the site of the first attempt at Community Life in the American Church.

Father Smith has been working valiantly in the Community Library. He will be in charge of All Saints, Orange, New Jersey, during August.

Father Wessinger, Novice Master and Cellarer, spent three days at Hamilton College, May 16-18, conferring with our Associates there.

Father Forbes had an operation in the Spring, in Cambridge, but is now improved sufficiently to return to work in Caribou. It was good to have the Father with us in choir at the Mother House, and especially during the Retreat.

Father Palmer will conduct Retreats for the Bishop's Messengers at Swan River, Manitoba, August 28-September 10; later in September he will be conducting Retreats in Nova Scotia.

Father McDonald conducted Retreats for the All Saints Sisters at Orange Grove; he will spend July and August as Chaplain to the Community of Saint John Baptist, Ralston, New Jersey.

After much hard work at Saint Peter's, Ellicott City, Maryland, during which time he was also Acting Chaplain to the All Saints Sisters at Orange Grove, Father Humphreys has returned to the Monastery for a much-needed and well-deserved rest.

Father Eckman was home for a brief visit soon after Easter; it was good to have the Father with us, even for a short time.

Father Maddux addressed the student body of the Harvard Divinity School on the Religious Life; the Father also made a pilgrimage to the Shrine of Our Lady of Clemency.

Father Pedersen is kept busy with his manifold duties as Superior of the Mission House, Boston; the Father preached at the Church of the Advent, Boston, on Corpus Christi day, at the Festival Service sponsored by the Confraternity of the Blessed Sacrament.

Father Gross, Superior of Saint Luke's Mission House, Caribou, was with us for part of the Long Retreat, and for the Chapter. Much hard work has been accomplished in the Aroostook Missions during the past year; as COWLEY goes to press the Daily Vacation Church Schools are getting under way in our various Missions.

Father Gibbs spent Easter with our friend Father Attridge, at the Church of the Incarnation, Detroit. During July the Father will be in charge of Saint Paul's Church, Alton, Illinois; we are looking forward to seeing him at the Mother House in August for a little visit.

Father Nuki addressed Fellowship Meetings in Ellicott City, Maryland; Rowley, and Marblehead.

Father Keller, Oblate residing with the Community, has been working hard in the Aroostook Missions, under Father Gross.

Brother Edward is much improved in health, and was with us at the Mother House for the Long Retreat.

Brother Herbert-Francis has passed his examinations, and will be ordained Deacon.

Brother David did some assisting in the Aroostook Missions.

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